

AN ALARME

6

To all Christian Princes and
States of the Religion.

05-109.

4419. 18.

WRITTEN

Immediatly vpon the first newes of the death*
of the King of Sweden of famous me-
mory, and euer will be to all poste-
rity, and to eternity.

*. 1632.

Which I haue concealed till now, hauing a great reluctation
within my self, and doubtfull whether to publish it at all or no. No
answereth the echo, for *this time is euill: It is an euill time* answereth
the Prophet. *The very power of darkenes: this is your houre, & the*
power of darkenes, answereth the Lord Iesus, for we wrestle not, our
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against powers &c: answereth the Apostle. The whole legion of deuils,
for they are many: *We are many*, answereth the deuill himself, with a
hollow echo from hell. But too many for one poore worme, such a one
as I am, *a worme and no man*, to wrestle withall: the Lord Iesus help me.
Yet considering whom I serue, euen this Lord Iesus: and what an other
Apostle answereth: *He that knoweth to doe good and doth it not, to him it is*
sin. And conceiuing it a part of my talent committed to me of Gods
grace, *not to be concealed, not to be hid*, whereof one day I must giue account:
and for no other reason: written I say immediatlie after the sorowfull
newes

Mich. 2.3

Amos. 5.

13.

Luk. 22.

53.

Eph. 6.12

Mark. 5.9

Iam. 3.17

Matt. 25.

25

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newes came of the death of that renowned King : and directed (and I hope in God it is also from him^a, and so will be taken, and not of any presumption at all from me) to all those Princes and States , now vpon so great consultations and treaties , wherevpon dependeth the whole State of Gods Church: all the reformed Churches of Christendome, now in quæstion vpon the death of that famous King whether to stand or fall, high time therefore for all *either now to speake , or for ever hereafter to hold their peace.* Wherein I make no doubt but *Sathan* will also act his part to the vtmost , (this his last part) by his Embassadors , and secret Agents from all parts, *and stand at the right hand of our high Priest Ioshua to resist him* : that he and his Kingdome may stand , and our high Priest *Ioshua* (that is *Iesus*) & his Kingdome fall: I haue therfore aduentured in the name of this *Iesus*: (*Iesus, Iesus, Iesus*: which were the last words that great King vttered immediatly before he gaue battell : *help me to fight this day to the honour of thy name: If I die I die*) *Let vs goe and die with him.* Why liue we after him ? who died not for himself but for vs , and for others , (as did *Iesus*,) and for the name of the Lord *Iesus*. I say in the name of this *Iesus*, our *Ioshua*, who died both for him, and for vs all, (all humane respects, either of feare or fauour , set apart) I haue aduentured to publish it. *My name shrowded vnder his name Iesus: & who dare speak against it this name Iesus?* Hoping this *Sathan* who now *thinketh he standeth*, and presumteously taketh place *at the right hand* of our *Ioshua* (this *Iesus*) shall fall shorthlie, and finally , *the God of peace shall tread downe Sathan vnder your feet shortly*, as in that his diuine vision : *I saw Sathan fall downe lyke lightening from heauen*, Amen, Amen, and let the whole Church of Christ applaud herevnto, and say, Amen and Amen.

IHS, IHS, IHS.

Helpt me to fight this day to the honour of thy name , against this Sathan: this Legioen of Devils: for we wrestle not against flesh and blood , but against principallities, against powers, & against the worldly gouernours the Princes of the darknes of this worl^d, against Spirituall wickedneses which are in the high places, Ephes. 6. 12.

AN ALARME

(Vpon the death of the King of SWEDEN) to all Christian Princes, and States of the Religion, to ioyne together in a firme, and inviolable league in defence thereof against the common enemy.

SEEING it hath pleased God for our sins to take from vs that renowned, & most victorious Prince the King of Sweden, victorious euen in his death (as was *Samson*) the most courageous champion, heathen, or Christian, that euer God raised vp, or can be read of in any Historie, to haue acted so much in so short a time: his small beginnings, and great oppositions considered. An other *Cesar*, *veni, vidi, vici*, A Sauour, and deliuerer of Gods Church, of whom the world was not worthie, for our sins (I say) taken from vs: for the which we ought to lament (lament answereth a wofull echo, and thereby our great losse: An other *Judas Machabees*: *how is the valiant man fallen that deliuered Israel!*) but not to lament for him, who now triumpheth most gloriously in heauen, with all the Holy Angels and Saints (as he did on earth) ouer all his enemies. It were a shame, and dishonour to God, and his annointed that is with God, and a derision to the enemies of God (who now reioyce, and insult ouer his dead bones, whom liuing they durst not once looke in the face) to suffer these so glorious, and blessed beginnings (*and blessed shall they be*) to fall to the ground. Those great designs, both against the *Antichristian*, and *Mahometan* tyrannie: both which had he liued, in short time, by all lyklihood, had been throwne to the ground. For the further managing whereof, & finall accomplishment, (in these left dayes to be accomplished, according to the Holy Prophecies) it is to be wished, and daily prayed for, by the whole Church of Christ, that all those christian Princes and States, who professe themselves Defenders of the true Christian faith, would ioyne together in a firme, and inviolable league, and vnion: *an Evangelicall vnion*, in the

Judges. 16
28.

1 Mac. 9.
21.

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Act. 11.
26.

1 Cor. 16.
23.

Jud. 5. 23

Mat. 12.
30.

Rev. 3. 15

name of Iesus Christ and his Church, (all differences of opinion in matter of Religion set apart, with thole bitter names of *Luther*, and *Calvin* &c.) as *Christians*, for so were we first called in the primitive Church at *Antioch*: an *Euangelicall vnion* (I say) in the name of Iesus Christ and his Church, to defend the same, and his holy Euangill, or Gospell, against all the professed enemies thereof, both Antichristian, and Mahometan. They that will not, will not, answere, the *echo*, ioyne together to prosecute the will, and directions of that noble King, dead as well as liuing: yea rather now much more, who hath euen sacrificed his lyfe in their defence, and the cause of Religion: they that will not: will not answere the *echo* againe, ioyne together in this cause, and quarell, which is euen Gods cause, the Lord of hostes, whereof he himself is Generall, and Commander, let them be *Anathema Maranatha*: let the whole Church of Christ explode the with this bitter curse: *Curse ye Meros*, said the *Angell of the Lord*, curse ye bitterlie the inhabitants thereof, because they came not to help the Lord, to help the Lord against the mightie. Whom the Lord also himself in the end wil curse, explode, and euen spue out of his mouth: for they that are not with vs are against vs, & so to be accounted of, euen as enemies. Let them declare themselves, (as our Sauour wisheth) hot, or cold, for Religion, or against Religion: for the common libertie of their conscience, and their country, or against it: *I would thou wert cold, or hot*, (saith our Sauour) *but because thou art lukewarme, and neither cold, nor hot, I will spue thee out of my mouth*. And it is to be wished, and prayed for lyke wise by the whole Church of Christ (for that is all we can doe, to wish and pray, and that we all ought to doe) for we are all members of that his mysticall bodie, and euery one hath an interest in the weale or woe thereof, and may freely spend his voice. We are all *Hypocrites twins*, we must either, laugh together, or weepe together: wept we haue a long time. I say it is to be wished, and prayed for lyke wise that his Maiestie of Great Brittainne, who professeth himselfe *Defender of the faith*, catexochen aboue all other Kings and Princes, (and long may he liue to maintayne it) would now declare himself by summoning, or calling (*quam timeo*, how doe I feare to name it? I onely wish and pray for it) a *Parliament*: [O that the name of a *Parliament* should now be so hainous, and odious, as no man dare once name it, scarce thinke of it: that high court of *Parliament* so named, so revered in times past, that great counsell of state, & of the whole Land, assembled

as one

as one man to prouide for the good of the state, and of the whole Church of God, and oppugne the enemies thereof: which counsell had his Majesty and royall father been pleased to haue embraced and not *the counsell of those wicked Roboboams*, *pravis consultoribus impulsus: impulsus* answereth the echo againe to dissolue, and break it of from time to time, one parliament after an other: *aliquam, quæ nunc + nulla est, rempublicam habemus*: both Church and state had still flourished, as in the dayes of *Queene Elisabeth* of famous memorie: since vtterly decayed, *the glorie gone from Israel*, and nothing prospered that we haue vndertaken: nor lyke to doe, till it please God to put into his Majesties heart to call it againe, to bewished I say and prayed for continually.]By calling a *Parliament* (I say) and cutting of the Popish, and Spanish faction: I may not name them neither, I dare not: I need not: their characters are written in such great and capitall letters, *as a man may read them running*: as it is in the Prophet. That great *Gordian knot*, or *threefold cord not easie to be broken*, nor possible to be loosed, but cutt in peeces by *him that beareth the sword*, and (I hope) not in vaine, our *Great Alexander*. The Popish, and Spanish faction (I say) with their adherents, flatterers, and time seruers, their vassals, and creatures, of all others most base and vnworthy: creatures of creatures, vassals of vassals, worthy also to be cutt off, as King *David* denounceth: *The Lord shall cut off all flattering lips &c. nostri fundi calamitas*; the calamitie of this our once so famous, and flourishing a Kingdome, and of the whole Church of God, and the reformed Religion: which they haue endeauoured to ruine, if it were possible, by diverting his Majesty, and Royall father *King James*, from giuing that countenance & assistance therevnto, which in all honour, in respect of that royall tytle and in their owne royall disposition otherwise they both ought and would haue don. Bound therevnto by a more particular obligation to their owne flesh, and blood, now lying a bleeding, both the one, and the other. Both the cause of Religion, her chieffe champion slaine, and that distressed, and comfortles Ladie the *Queene of Bohemia*, and her royall issue, like to suffer as she hath don hitherto beyōd all patiēce: which yet in the end will ouercome all. Whereof (I say) the Popish, and Spanish faction, which we nourish euen in our owne bosomes, are the cause, and in the end, lyke vipers, will eate out euen their owne mothers bowels, and vtterly ruine this our famous Kingdome, Church and state, if they be not cut off. *Now is the axe laied, to the roote of the trees. Trees in the*

Buchanan in his Epist. ded. before his trag: Bapt: Nulla in comparison of our former famous and flourishing estate &c.

Rom. 13.

4.

Psa. 12. 3

Ut eos quos tutari debent desertos esse patiantur.

Mat. 3. 10

2 King. 20
1.

The small
pocks, pesti-
lentiall, and
inclining
to the pla-
gue, & com-
monly a
forerunner.

The words
vsed at the
buriall of the
dead, in the
booke of
common
prayer.

1. Pet. 4.
17.

plurall number : euen the high and mightie *Cedars of Lebanon*, Kings & Caesars, for *with God there is no respect of persons*. No respect of persons answereth the echo. *Set thyne house in order for thou shalt dye and not liue*, saith the Lord by his Prophet to *Hezekiah* King of *Iuda*, and in him to our *Hezekiah*, a lyke gentlie warned of late, and to all other Kings, and Princes. God graunt they may all repent, mourne, and lament, as he did: that so, many yeeres may be added to their liues here in this world, and after, eternitie of glorie in the world to come. Gently warned (I say) by a lyke visitation, immediatly after the newes came of the death of the two Kings, verie remarkable. A lyke visitation (I saie) pestilenciall, and mortall too to many, cosen german to that great visitation so called the plague: which was (as some hold) the deadly disease of *Hezekiah*, *sick vnto death*, as it is in that place. A faire warning, if so taken, and not slighted as an ordinary, and casuall visitation, (as I feare we doe) but the circumstances make it not casuall, but extraordinary, and (as I said before) verie remarkable. No occasion at all of infection precedent, but immediatlie from the hand of God, and the verie finger of God therein. A gentle visitation indeed, God giue vs grace to make vse of it, before the *destroying Angell* come with his sword drawne, and cut downe all before him. *Now is the axe laid to the roote of the trees*. Kings and Princes, they now see they are mortall, and *shall die like men*. Euen be sick, wounded, slaine and die lyke other men: and that they are but earth, dust, and ashes: *earth to earth, ashes to ashes, dust to dust &c.* And therefore the Prophet cryeth vnto them: *earth, earth, heare the word of the Lord*. Now therefore let vs leaue off our revelling, and daunsing, our maskes, and playes, vnseasonable (especially on the Lords day) *when the Lord calleth to prayer and fasting, weeping and mourning*. When (I saie) the *Arke of God* is in campe against the *Philistims*. For feare we doe not act the last part of the tragædie already begun, already begun answereth the echo: *iudgement already begun at the house of God &c. for our God is euen a consuming fire*. It is already kindled, & the flame or it be long will surely break forth, if in the meane time we doe not quench it with the teares of repentance. We haue had diuers *faire-warnings*, and *fore-warnings* first and last, which haue wrought verie litle impressiō in our senseles, stony, and hard hearts. *Two great plagues*: one vpon the first comming of *King James* to the crowne: The other of *King Charles*: manie thousands consumed as in the dayes of

King

King David. God open our eyes, as he did his, that we may see his *1. Chron.*
destroying Angell standing betweene the earth and the beauen with his drawne *21.16.*
sword in his hand &c. and acknowledge our sins, as he did: *It is I that* *2 Sam.24*
haue sinned, don euill indeed, don wickedlie &c. Two great falles: the one of *17.*
King Iames into the riuer at *Theobalds* horse & all, where after he died:
 The other of *King Charles* then Prince in *Enfielde chase* not far off, taken
 vp senseles, and carried into a house hard by, but came to himself againe
 God be praised. The same God preferue him still long to suruiue to
 his glory. Two great fires: the one at *New market* halfe the towne almost
 consumed where the Kings hunting house is: the other at *Whitethall*, the
 banqueting house burnt and consumed. Besides many other great fires
 elsewhere. And euen in *London* it self the Kings Chamber. [Yea *London*
bridge, one of the wonders of the world, a great part of the houses built
 vpon it, verie latelie also burnt, and consumed.] But all these faire-war-
 nings, and fire-warnings, fore-warnings, and fore-runners of further
 iudgements, forgotten, or slighted, as ordinary and casuall, as the Iewes
 did all those prodigious signes before *the destruction of Ierusalem*, yea the
Powder-plot, or *Papists cōspiracy*, as yet remayning in red characters in our
 almanaks, among our other holy daies celebrated yeerly: but what effect
 hath it wrought? The *Papists*, and *Popish faction*, euer since increased,
 growne stronger, and stronger: *euill men still worse and worse*, as the *2. Tim.3.*
 Apostle prophecietieth of these last dayes, these last times: and in the end *13.*
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 ready fallen vpon others, which our sins haue lykewise deserued, if not
 more: we may feare or it be long, to be made examples to others, as
 others now are to vs. And see with feare, and trembling, the finger of *Dan. 5.5.*
 that hand writing vpon the wall: *Mene, Mene, Tekel Vpharzin &c.* The sen-
 tence is already gon forth, long since denounced to Hezekiah: *Thou shalt*
die, & not line, and in him to all other Kings and Princes: *I haue said ye* *Psal. 82.6*
are Gods, but ye shall die lyke men and fall lyke one of the Princes. We see it
 executed before our eyes vpon others, vpon other Princes, and shall we
 thinke to escape scotfree? Two lamentable examples, (too lamentable
 indeed :) two good Princes taken away, and that on the sodaine one af-
 ter an other. *The King of Sweden*, the very same day of the moneth the
 The 5 of
 Nouember
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 forewarned

by the pow-
derplot: But
the 6 paid
vs home,
& dou-
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death of
these two
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ry, and the
King of
Sweden, A
great iud-
gement vpon
his Church
and very re-
markable,
*Pr. 5. 12
† Ps. 18.
26
Mat. 14.
4.

Amos 6.6

Isa. 30.33

Cicero lib.
1. Offic.

Rev. 2. 10

6 of Nouember old stile that *Prince Henry* died, that hopefull Prince. And the *King of Bohemia* immediatly after: and will God spare others? If he doe, and they doe not, not, answereth the echo, *bring for fruits meet for repentance*, as *Iohn Baptist* admonisheth (which God graunt we all may doe) to be preserued from one iudgement, is but to be reserued to an other, a far greater, whereof then we shall be sensible and complayne, but too late, and in vaine: as that froward, and stubburne heart complaineth: * *how haue I hated instruction, and my heart despised reproofe &c?* Our wilfull, froward, and stubburne hearts, they can brooke no instruction, or reproofe. Therefore † *with the wilfull, froward, and stubburne, will the Lord shew himself wilfull, froward, and stubburne &c.* as it is in the Psalme. But indeed they that should instruct, admonish, and reprove Kings and Princes & all persons without respects of persons (as *Iohn the Baptist* did *King Herod*, it is not lawfull for thee &c.) our great Bishops and clergie men, yea and States men too (with reuerence be it spoken to the better sorte, which is alwayes the least, alwayes excepted) they are flatterers, and timeseruers (*namque hoc tempore obsequium amicos, veritas odium parit*) all seeke their owne, and none the things of *Iesus Christ*: as the Apostle complaineth. They are not grieved for the afflictions of *Ioseph &c*: As the Prophet also complaineth. For the afflictions of Gods Church, and Saints, both vnder the *Antichristian*, and *Mahometan* tyranny, daily slaine and martyred, and no man considereth in his heart, Whose blood will one daye be required. Let them looke to it whom it concerneth, Kings, Princes, or others: for to whom much is giuen, of him much shall be required. Tophet is prepared of old, euen for Kings, if they repent not. They repent not, answereth the echo, that obey not Gods holy trueth, and Gospell; who either, offend, or doe not defend the same, to the vtmost of their power against the enemies thereof. *Qui non populsat injuriam, qui non defendit nec obsistit si potest injuria &c.* he that doth not protect and defend the innocent, and oppressed, from iniurie and violence offered, *tam est in vitio* (saith a heathen man) as if he should forsake his parents, or friends, or countrie. And it was one of their great commandements, *pugna pro Patria*: and is lyke- wise to euery true Christian: *pugna pro Ecclesia*; be thou faithfull vnto death &c. Much more to Christian Princes whom God hath made his Lieutenants, and chieffe-iustices here on earth, and giuen that honour to be *nursing-fathers* to his Church, to protect and defend it, against all iniurie

iniuries and violence whatsoeuer, and against all enemies whatsoeuer. To protect (I say) and defend the widowes, and fatherles. Now especially those two comfortles *Rachels* the Queens of *Bohemia* and *Sweden*, and their fatherles children: those towardly yong Princes, and all others oppressed by that tyrannous, and ambitious house of *Austria*, & help them to their right. As King *Dauid* admonisheth: *defend the poore and fatherles, doe iustice to the afflicted and needie: deliuer the poore and needie: rid them out of the hand of the wicked &c.* Be wise now therefore O ye Kings: be instructed ye iudges of the earth. Serue the Lord with feare, and reioyce with trembling. Kisse the sonne lest he be angrie, and ye perish &c. Repent (as Iohn the Baptist likewise admonisheth) for the Kingdome of heauen is at hand. Now is the axe laid to the roote of the trees. And let vs all repent, euen from the highest to the Lowest, as did the *Niniuites* at the preaching, of *Jonas*: yet fortie daies and *Nineue* shall be ouerthrowne. And mourne, not onely outwardly, but inwardly for our sins, which indeed are the chieffe cause of all these disasters, which haue fallen vpon our neighbour churches & countries, yea Princes, and great personages, and may likewise fall vpon vs, how soone we knowe not. For were they onelie sinners aboue all others vpon whom the tower in *Silo* fell, and slue them? I tell you nay (saith our Sauiour) but except ye repent ye shall all likewise perish. And was that euer renowned, and neuer sufficiently lamented King of *Sweden*, that died in battaile (as did *Iosiah*;) The King of *Bohemia*, that died immediatly after: And that hopefull yong Prince his son that was drowned before; sinners aboue other Kings, and Princes their neighbours? I tell you nay, but except ye repent, ye shall likewise perish. Two Kings at once so sodainle to be taken away one after another, (the circumstance of time also before mentioned considered) wee must needs acknowledge the very finger of God, and indgement of God therein to be admired, and feared of all others. For when indgement begineth at the house of God (as now it doth, the house of *Sued* for *Sued* is *Deus*, Gods house,) what shall be the end of them that obey not the Gospell of God? They obey not the Gospell of God, answere the *eeho* againe, who either, offend, or doe not defend the Gospell of God, to the vtmost of their power: *qui non propulsant iniuriam &c.* Or was the *German* nation, or other our Neighbour nations, vpon whom Gods heauy iudgements, of war, and other miseries are fallen, greater sinners than we? I tell you nay, but except we repent we shall all likewise perish. *Regnum quod non seruiert Deo peribit: that Kingdome which will not serue the Lord*

Psal. 82.3

Psal. 2.10

Mat. 3.2.

Ionah. 3.4

Luk. 13.4

And yet not to be lamented, but our sins & great losse thereby as before.

1 Pet. 4.

Isa. 60.12

1 Sam. 12

25.

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shall

shall perish: for the mouth of the Lord hath spoken it. *Repent therefore for the Kingdome of heauen is at hand, at hand* answereth the echo againe. And so I conclude, praying God to forgiue our sins, which haue caused these iudgements, and vpon our repentance to raise vp Sauours, and deliue-
Reu. 20.8 rers of his Church (as I hope he will) more and more to his glory, and the
finall confusion of his enemies both open, and secret, *Gog and Magog*,
now in these last dayes, before the end of the world very neare ap-
proaching, to be vtterly destroyed, vtterly destroyed answereth the echo
againc Amen, Amen.

IHS, IHS, IHS.

Help vs to fight this day to the honour of thy name, against these ene-
mies of thy Church and Kingdome: this *legion of deuils*, deuils incar-
Psal. 3.1. nat, for *they are manie: manie*, answereth the echo, *that rise up against*
us, &c. Manie and mightie: And open our eyes, the eyes of all those who
are to fight thy battels, as thou didst the eyes of that seruant of *Elisha*, at
2 King. 6 his prayer: *Lord I pray thee open his eyes that he may see &c.* That we may
16. see *the mountaine full of horses, and charets of fire round about Elisha*, and
say as he did: as did also *Hezekiah*, encouraging one another: *feare not,*
1 chro. 32 *for they that be with vs are more than they that be with them.* With them,
7. answereth an echo from heauen, *is an arme of flesh*, but with vs the Lord
our God, to help vs, and to fight our battels. And if God be with vs who can be
against vs? And O Lord our God, shew a difference betwixt vs and
them, as thou didst betwixt thyne owne people the *Israelites* and the *E-*
gyptians: and say to vs, as thou didst to thyne owne people by thy ser-
uant *Moses*: *Feare ye not, stand still and see the saluation of the Lord which*
Exod. 14. *he will shew to you this day: for the Egyptians whom ye haue seene this day, yee*
13. *shall see them againe no more for euer. The Lord shall fight for you hold you*
your peace. And O Lord open the eyes of all Christian Princes, & States,
more and more, to see and detest, the nakednes, and filthines of that
Rev. 17.2 *menstruous, and monstrous whore of Babilon, with whom the Kings of*
the

*... have committed fornication &c. Spirituall fornication: and put in-
to their hearts with one consent to fulfill thy will, to hate the whore, make her
desolate and naked, to eat her flesh, and burne her with fire: and dash her chil-
dren against the stones. O daughter of Babilon who art to be destroyed, Psal. 137.
happie shall he be that rewardeth thee as thou hast served vs: happie shall he be 8.
that taketh, and dasheth thy little ones, against the stones: both the open, and
secreet enemies before mentioned. Amen, Amen.*

F I N I S.



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